ſublime; and the confuſed conſciouſneſs of humility may render the dependent creature an intereſting object, in ſome points of view; but human love muſt have groſſer ingredients; and the perſon very naturally will come in for its ſhare—and, an ample ſhare it moſtly has!

Love is, in a great degree, an arbitrary paſſion, and will reign, like ſome other ſtalking miſchiefs, by its own authority, without deigning to reaſon; and it may alſo be eaſily diſtinguiſhed from eſteem, the foundation of friendſhip, becauſe it is often excited by evaneſcent beauties and graces, though to give an energy to the ſentiment, ſomething more ſolid muſt deepen their impreſſion and ſet the imagination to work, to make the moſt fair—the firſt good.

Common paſſions are excited by common qualities.—Men look for beauty and the ſimper of good-humoured docility: women are captivated by eaſy manners; a gentleman-like man ſeldom fails to pleaſe them, and their thirſty ears eagerly drink the inſinuating nothings of politeneſs, whilſt they turn from the unintelligible ſounds of the charmer—reaſon, charm he never ſo wiſely. With reſpect

ſpect to ſuperficial accompliſhments, the rake certainly has the advantage; and of theſe females can form an opinion, for it is their own ground. Rendered gay and giddy by the whole tenor of their lives, the very aſpect of wiſdom, or the ſevere graces of virtue, muſt have a lugubrious appearance to them; and produce a kind of reſtraint from which they and love, ſportive child, naturally revolt. Without taſte, excepting of the lighter kind, for taſte is the offspring of judgment, how can they diſcover that true beauty and grace muſt ariſe from the play of the mind? and how can they be expected to reliſh in a lover what they do not, or very imperfectly, poſſeſs themſelves? The ſympathy that unites hearts, and invites to confidence, in them is ſo very faint, that it cannot take fire, and thus mount to paſſion. No, I repeat it, the love cheriſhed by ſuch minds, muſt have groſſer fewel!

The inference is obvious; till women are led to exerciſe their underſtandings, they ſhould not be ſatirized for their attachment to rakes; nor even for being rakes at heart, when it appears to be the inevitable conſequence of their education. They who live